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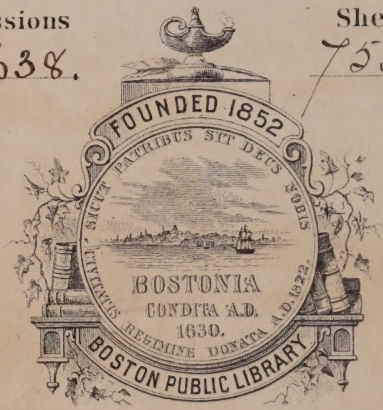
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A N S W E R
T O

Dr. *Mayhew's* Observations

ON THE
CHARTER AND CONDUCT
OF THE
S O C I E T Y

FOR THE
PROPAGATION of the GOSPEL
in Foreign Parts.

By A. B. ——— Secker.



L O N D O N,

Printed for JOHN RIVINGTON, at the *Bible and*
Crown in St. Paul's Church-yard.

M.DCC.LXIV.

A N S W E R

Dr. Myles & Co. Boston



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A N
A N S W E R
T O

Dr. *Mayhew's* Observations.

DR. *Mayhew's* * Book is written, partly against the Church of *England* in general; partly against the Conduct of the Society for the Propagation of the Gospel, in settling Ministers of that Church in the *Massachusetts* and *Connecticut*; partly against appointing Bishops to reside in his Majesty's *American Colonies*. The first, though not formally proposed by him as one Head of his Work, appears to be in his View throughout the whole of it. And if Satisfaction be previously given to candid Persons on this Point, they will be better prepared for considering the other two.

He objects against the Constitution and Worship of the Church of *England*, as unscriptural †.

* The Quotations our of Dr. *Mayhew's* Observations are taken from the *English* Edition, which contains 147 Pages. The *American* hath 176.
† Pag. 128.

4 *An ANSWER to Dr. Mayhew's Observations.*

Now even had he attempted to bring Proof of this, it would only lead into a long Dispute, very little connected with his professed Subject, and *into which*, he declares, *it was by no Means his Design to enter* *. But instead of Proofs, he contents himself with bold Assertions, reproachful Names, and ludicrous Representations; a likely Method indeed to please the Prejudiced, and carry the Thoughtless along with him, but not to persuade the Considerate and Judicious. Whatever the Doctor may think of our Church, it hath ever been highly honoured by foreign Protestants. The *Lutherans* prefer it to the *Calvinist* Communion, the *Calvinists* to the *Lutheran*, the *Greeks* to both: which may sufficiently justify the Expression, understood in a Latitude not uncommon, that all other Persuasions esteem it next to their own †. And further, most, if not all of them, blame the *English* Dissenters for separating from it. The Doctor seems to entertain the worse Opinion of it, because the Members of the Church of *Rome* likewise esteem it more than they do others ‡. But we have to reply, that they hate it more also, as the most dangerous Enemy to their Cause, and strongest Bulwark of the Reformation. If there be some Appointments in it, which the Scripture doth not require; so have there been from the first in the Church of *New England* too, as may be seen in the Appendix to the History of that Country, written by Mr. Neale, a dissenting Minister: and so there are in all the Churches of the World. Ours hath not many things of this Kind, nor lays great Stress upon them: and to think indifferent Things unlawful, is as unreasonable and as superstitious, as to think them necessary.

He speaks with Horror of its *enormous Hierarchy, ascending by various Gradations from the Dirt to*

* Pag. 126.

† Ibid.

‡ p. 127.

the Skies * : and resembling that of the Romish Church, in which one great Prelate presides over the whole †. What he means by the former Words, besides indeterminate Abuse, perhaps he could not easily explain. That there are different Ranks of Men in civil Government, was never held to be an Objection against it : and where is the Harm of it in Ecclesiastical ? In the *Presbyterian* Hierarchy, one is raised considerably above another, though the Preference usually may be temporary : and their Acts of Power have been as enormous, as those of the *English* Bishops formerly ; and are much greater than those of the *English* Bishops now. In his favourite Comparison of our Church to the *Romish*, the Doctor quite mistakes the Matter. Not one, but two Prelates, preside over the Church of *England* ; and four over her Sister Church of *Ireland* : which grievously spoils the Similitude, that he would make out. And all these *preside in Subordination to the King*, as he well knows ; though he disingenuously hints a Doubt of it by his ironical Words, *I hope* ‡ ; at the same time that, I believe, he would deny it to be in Subordination to the King, that He presides over *the West-Church in Bolton*. As to *the Dirt*, which he mentions : If some Clergymen of our Church are very low in the World, so are some of every Church ; nor do they deserve Scorn for it, but Compassion. And that any of ours are so high, as to do Harm, or cause Fear, by their Elevation, the Persons, amongst whom they live, find not : and he, who is placed so remote from them, had better judge by the Experience of others, than by his own heated Imagination.

Bishops, in his Language, are *the mitred lordly Successors of the Fishermen of Galilee* ||. Now if

* Pag. 128.

† p. 67.

‡ p. 64.

|| p. 128.

6 *An ANSWER to Dr. Mayhew's Observations.*

Mitres offend him, our Bishops wear none. If they are stiled Lords, it is because, by the ancient Constitution of our Country, they sit in the upper House of Parliament: where, I believe, they are thought as useful Members as the rest. And I know not, whether the Doctor's Modesty would propose, that our Constitution should be altered in this respect, or whether a much wiser Man could foresee the Consequences of such an Alteration. Men may be Lords, without being lordly: and they, who have professed to abhor the Name, have carried the Disposition of domineering to the Height; and lorded it over the Consciences and the Liberties of others, as much as any who have worn higher Titles. What Intimation lies concealed under the Terms, *Fishermen of Galilee*; and whether, in the Doctor's Opinion, all Ministers of Christ are to follow some Trade, he hath not explaind, nor told us what his own is. But certainly reviling his Brethren is a very bad one.

He also charges the Church of *England* with Persecution; and particularly with driving out the Ancestors of the present Inhabitants of *New England* into that Country *. Now it is a Matter of Notoriety, that the Lawfulness of Persecution is no Doctrine of our Church: and there are few of its Members, if any, now, who approve it, or do not detest it. But we must acknowledge, that, when the Errors of the Church of *Rome* were cast off, this was not immediately perceived to be one by almost any of the Protestant Communions. The Church of *England* was but like others; and the Dissenters from it had not the least Degree more of a tolerating Spirit, perhaps not so much. There were amongst them peaceable Men, and so there were amongst us. But in general their avow'd Aim was, not Exemption for themselves, but the

Destruction of the Ecclesiastical Establishment *. On this they were treated too severely, and they returned the Treatment to the full, as soon as they were able, in the total Overthrow of Church and State. Far from exaggerating, I chuse not to mention the Particulars of their Behaviour. Every good Man must lament the Faults of both Sides; but to inveigh against one with Bitterness, and leave it to be imagined that the other was innocent, which the Doctor doth, I hope he will see on Recollection is extremely unjust.

In the *Platform of Discipline*, agreed upon in the Synod of Cambridge in New England, in 1648, and published by Mr. Neale, in his History of that Country, it is declared, that *Heresy is to be restrained and punished by the Civil Magistrate*; and that *if any Churches grow schismatical, or walk contrary to the Rule of the Word, he is to put forth his coercive Power, as the Matter shall require* †. Accordingly Mr. Neale himself very honestly confesses, that *the Churches of New England, were formerly very uncharitable to those who differed from them, and had no Notions of Liberty of Conscience, but were for forcing Men to their publick Assemblies by Fines and Imprisonments* ‡. On their putting to Death several Quakers, as they did before and after the Restoration, till an Order from King Charles the Second prohibited them ||, he hath these Words: *Now it appeared, that the New England Puritans were no better Friends to Liberty of Conscience, than their Adversaries; and that the Question between them was not, whether one Party of Christians should oppress another, but who should have that Power* §. Nay, the Quakers affirm, that *they who had loudly cried out*

* See this fully proved in *Maddox's Vindication of the Church of England*.

† Vol. II. p. 306. ‡ Vol. II. p. 248, 249. || Vol. I. p. 334. § Ibid. p. 329.

8 *An ANSWER to Dr. Mayhew's Observations.*

of the Tyranny and Oppression of the Bishops in Old England, from whom they fled, when settled in a Place, where they had Liberty to govern, made their little Finger of Cruelty bigger, than ever they found the Loins of the Bishops *. Dr. Mayhew indeed saith, that Severities were used against the Quakers, much less under the Notion of their being Dissenters from the publick Mode of Worship, than of their being Disturbers of the Peace and religious Assemblies †. But still Severities were used against them on the former Account; and they justly observe in Mr. Neale, that Offences of the latter Kind have never been thought worthy of Death by any civilized Nation ‡. But the Doctor asks, supposing the New Englanders to have persecuted the Quakers, *From whom did they learn this Practice? Episcopalians certainly should lay their Hands upon their Mouths* ||. Now the plain Truth is, that all Protestants learnt this Practice from the Church of Rome, and all should lay their Hands upon their Mouths. But the Doctor hath no Right to open his as wide as he pleases, and require us to shut ours.

God be thanked, the Members of our Church are grown wiser and milder; the Dissenters in general, I am fully persuaded, are so too: and it is high Time, that such of both Parties, as are not, should. But Performances, like the Doctor's, cannot surely contribute to this good End amongst either. He assures us indeed at the Beginning, that he hath a *Regard to Truth and Justice*, with an *Aversion to Controversy* ¶; and at the End, that he *honours candid and moderate Men of all Denominations, and would not unnecessarily give Offence to any Person of the Episcopal Persuasion* §. One must suppose, that he believes himself; and as far as is possible,

* Groves, Preface to *Bishop's New England* judged. † p. 79.

‡ Vol. I. p. 331, 332. || p. 80. ¶ p. 7. § p. 145.

I would believe him also. Some Persons are strangely subject to sudden Gusts of Passion, and say and do Things in them, for which they are heartily sorry the next Hour. But were this the Doctor's Case in writing, he would blot out the injurious Expressions which had dropt from his Pen. Therefore his Malady hath a deeper Root in his Frame, and influences him more constantly, though it may be without his perceiving it. For I am exceedingly unwilling to think, that he inserts his qualifying and healing Clauses with an artful Design to procure himself a Dispensation for his Outrages. However that be, his Professions, that he doth not intend to do what he hath been doing just before, and doth again soon after with all his Might, are Protestations against Fact, which cannot be admitted.

But whatever Concessions a Gentleman of this Turn makes to his Adversaries, are to be received with great Regard, for one may be sure they are not too large. Let us therefore begin with these, in considering his Remarks on the Charter and Conduct of the Society.

He owns, that *it hath a Right to plant Churches, to support Missions and Schools, &c. in many of the British American Colonies*; and adds, that *no one, who hath ever read the Charter, can possibly imagine, that its Care and Charity ought to be confined to the Heathen Slaves in, or the Savages bordering on, the Plantations**. Yet many have been led both to imagine and to assert this, merely from its Name. It is hoped, that for the future they will confess and remember their Mistake. He owns likewise, that in three Districts of *New England*, i. e. *New Hampshire, Rhode Island and Providence*, *much less Care hath been taken for the Support of a publick Worship*, than in the rest †: and that a few Mis-

* Pag. 12, 13. † p. 36.

sions from the Society might be needed in these, particularly in Rhode-Island*. And he blames them as unnecessary, only in the Massachusetts and Connecticut. Nay, he declares, that in these it is by no means his Intention to charge that venerable Body with any wilful known Misconduct, or improper Application of Monies, even though any incautious Expression should at first View have the Appearance of such an Accusation†. Again he saith, I would by no means be understood, as charging so respectable a Body with any wilful criminal Abuse of Power‡. Accordingly, after declaring his Design to shew, that they have in some respects counteracted the Ends of their Institution, he adds, however contrary to their Intention¶. He hath also these express Words: That the Society have chiefly sent their Missionaries into those British Plantations, where they were much needed, according to the true Design of their Institution; and that they have hereby served the Interest of Religion in them, is by no means denied: it were very criminal to deny them the Praise, that is justly due to them in this Respect. I honour the Doctor for these Instances of Candor; and if he had preserved the same Temper throughout, should either have had no Controversy with him, or have engaged in the friendly Debate with Pleasure: whereas now the frequent and copious Effusions of a bad Spirit in his Work make such Animadversions upon him unavoidable, as I should otherwise gladly have spared.

His Charge on the Society is, that they have maintained Episcopal Churches, where other Protestant Churches were before settled, and the Administration of God's Word and Ordinances provided for||, with a formal Design which they have long had, to root out Presbyterianism, &c. in the Colonies. Now this Design, in pursuance of which, he saith, they have in a great Measure neglected the Ends of their Insti-

* Pag. 46. † p. 7. ‡ p. 93. ¶ p. 9. || p. 15.

tution *, is falsely ascribed to them. They have never formed a Scheme to root out Presbyterianism, &c. in the Colonies, either by Force, which the Doctor could not mean, though the Word most naturally suggests it, or even by Argument and Persuasion. Undoubtedly they would be very glad, if all the Inhabitants were of the Communion of the Church of *England*: as undoubtedly the Doctor would, if they were all of his Communion. But they have sent no Persons to effect this. He attempts to prove the contrary from the following Instruction, given by them to their Missionaries: *That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the Profession and Practice of Religion, as taught in the Church of England; those that oppose us, or dissent from us, to convince and reclaim them with a Spirit of Meekness and Gentleness* †. His Words on that Occasion are: *This clearly shews, what they are after. It will also be observed here, that WE are considered as Parishioners of the Missionaries, no less than professed Episcopalians. And we are often spoken of as such by them in their Letters to the Society, as appears by the Abstracts. How assuming is this* ‡! But surely it may be retorted, How unfair is this! The Instruction plainly relates, not to Missionaries settled in *Presbyterian* or congregational Parishes, for there were none so settled when it was drawn up, but for Incumbents of episcopal Parishes, though with a Mixture of Dissenters. And they would of course understand, that endeavouring to *convince and reclaim* the latter was not to be their stated and principal Business, but occasional only and incidental. If the Doctor should happen to speak of the Episcopalians residing in his Parish, as Part of his Parishioners, and say, that he should endeavour

* Pag. 86. † Collection of Papers, printed by Order of the Society, p. 24. ‡ p. 89.

to reclaim them with a Spirit of Meekness; would this be a Proof, that he was fixed there with a *formal Design to root out Episcopacy* in it? If there be Instances, in which Missionaries, who have no legal Parishes, have used the same Language; (for he quotes none, and I remember none) it only follows, that they have expressed themselves improperly, and should be set right when it is observed.

Another Evidence produced by the Doctor is, that *in the Account of the Society, published in 1706, after speaking of the independent Congregations in New England, they say: "Several other Ways of Division and Separation did so much obtain in other of our Colonies and Plantations, that this made it more necessary to think of providing for a regular and orthodox Ministry,—to promote, as much as possible, an Agreement in Faith and Worship."* This, he saith, *can mean nothing, more or less, than Uniformity, or a general Conformity to the Doctrine, Discipline and Worship of the Church of England* *. I have not been able to procure this *Account*, or to learn by whom, or whose Order, it was compiled. But the Passage quoted from it, expressly speaks, not of independent, or any Congregations in *New England*, but of *other Ways of Division and Separation in other Colonies*, and therefore is nothing to the Doctor's Purpose: besides that, *as much Agreement as possible, in Faith and Worship* might be far less than a *general Conformity to the Church of England*; which it might be impossible to obtain, and yet as near an Approach to it as could be obtained, might, even in his Opinion, be more desirable, than letting them continue in their present Way. For how bad that was, appears not.

The real Conduct of the Society, with respect to Provinces and Parishes not episcopal, hath been, to contribute towards supporting publick Worship

* Pag. 86, 87.

and Instruction amongst such Members of the Church of *England*, as cannot in Conscience comply with the Worship and Instruction of the other Congregations in their Neighbourhood, and yet cannot wholly maintain Ministers for themselves. The most of these will usually be in the more considerable Towns; and for that Reason it is, and not with a View of making Converts, as the Doctor pretends *, that episcopal Ministers are settled in so many considerable Towns of *New England*. But they are settled no where, till a competent Number of our People inhabiting near, request it, and subscribe what they are able. Nay, these Requests have often, both formerly † and lately, been rejected, or postponed for many Years together, when the Number did not appear to be sufficient, or the Society apprehended, that too much of their Money was going this Way. And were it but known, as it seems to be in some Measure to the Dissenters themselves ‡, how continual and importunate the Calls and Expostulations of such Persons are, the Impartial would wonder, how the Society could withstand so many of them, as it hath done. These are plain Evidences, that Missionaries are not sent to *New England* for the Purpose of making Profelytes to Episcopacy. Accordingly, which is a further Evidence, they have no Directions, publick or private, given them to make any, or to preach at all upon disputable Points: but on the contrary, one Rule laid down for them is, *that they keep always in View the great Design of their Undertaking; viz. to promote the Glory of God, and the Salvation of Men, by propagating the Gospel of our Lord and Saviour* ||; and another is, *that the chief Subject of their Sermons be the great fundamental Prin-*

* Pag. 46. † See *Humphreys's* historical Account, p. 61, &c.

‡ See Mr. *Hobart's* serious Address, p. 133, 138. || Collection of Papers, p. 20.

ciples of Christianity; and the Duties of a sober, righteous and godly Life, as resulting from those Principles.*

Nor can the Missionaries easily misapprehend the Intentions of the Society, thus manifested. Several of them have indeed spoken highly, sometimes perhaps, as it is but natural, too highly, of the Increase of their Churches; and have mentioned it with great Pleasure in their Letters, and no Wonder. But they have not ascribed that Increase to the Pains which they have taken to bring Persons over to it, but rather to the Satisfaction which our Service had given to Persons, who of their own Accord, from Curiosity or other Motives, attended it. Or if they now and then do mention themselves as making Converts, they do not ever, to the best of my Remembrance, mention this, as the End for which they were appointed. Dr. Johnson, one of the oldest of them, professes it not to be so, in these Words: *He [Mr. Hobart] is much mistaken in saying—we make it our chief and grand Business to proselyte Dissenters to the Church of England.—Our chief Business is, to minister to those who are Church People; and if this proves the Occasion of increasing the Number, it is but what may naturally be expected, when they, by that means, have Opportunity to see how great the Advantage is on our Side†.* And Mr. Beach, one almost, if not quite, as old, saith, *It is not the Design of the Charter, that the Society should send Missionaries to convert Presbyterians to the Church: and—it is a base Reflexion to say they do.—They never send Missionaries to convert Protestants to the Church of England, but to minister to Church People: and if Dissenters by that means are added to the Church, they do not think by this any Evil is done.*

* Collection of Papers, p. 23. † Pref. to Mr. Beache's Vin-
dication, or Address, 1749, p. 5, 6.

This is the Truth, and all the Truth *. Accordingly a very respectable Missionary uses the following Words, in a Paper not printed, which I have seen. “ *I believe very few Instances, if any, can be produced of any Missionary's beginning with any Dissenter, with a View of reclaiming him to the Church. I have long known the Affairs of the Society, and know of no such Instance.*”

Therefore Mr. *Apthorp* might well aver, as the Doctor tells us he is said to have done, *that he desires not to make one Profelyte from the congregational Church* †. The Doctor however thinks, *that there seems to be some Difficulty in reconciling this Declaration with the Hopes expressed in his Letter to the Society, of future Accessions to his Congregation.* But may there not be Accessions to it by the Settlement of more Members of the Church of *England* in those Parts, or by a Change of Sentiments in Persons of other Persuasions, without Mr. *Apthorp's* interfering? The Doctor, unable or unwilling to perceive so obvious a Solution, charitably helps him to come off, by supposing, *that perhaps it was from the College, not from the Church, that he flattered himself with such Accessions*: adding, *in which he is supposed to have been not a little disappointed.* But hath Mr. *Apthorp* attempted to make any Profelytes, either from the Church or the College? If not, why is a poor needless Evasion ascribed to him; and a Disappointment supposed of Hopes, which he doth not appear to have entertained? Why should not his Declaration, and suitable Behaviour, be rather deemed another Proof, that the Missionaries understand their Business to be, not profelyting Dissenters, but officiating to our own People? The Doctor believes indeed, what may seem a Presumption of the contrary, *that scarce ten Families in the Town*

* Second Vindication, or Address, 1751, p. 67. † Ib. p. 63.

of Cambridge usually attend the Service of the Church lately set up there *. But it was represented to the Society, that 50 Families in the Town and Neighbourhood were desirous to attend it. And should they prove to be much fewer, yet several Members of the Church of *England* send their Children to *Harvard* College there: and such a Place of Worship, as they and their Parents approve, may be reasonably provided for them, without any Design of Profelyting others. There is indeed a College in *New England*, where Students have been forbidden to attend episcopal Service, and a young Man hath been fined for going to hear his own Father, an episcopal Minister, preach. But in *Harvard* College, it seems, a better Spirit prevails: and it is more likely to flourish, both for that Moderation, and for the new Church built near it.

The Doctor saith, that in some other Places *the Supplicants* for Missionaries *have not exceeded 8 or 10, or 12 Heads of Families* †. But if this be true, they have petitioned in the Name of others, as well as their own. And supposing the Society to have been misinformed about their Numbers, this may happen notwithstanding good Care; and by no means proves them to have a Design, which other Circumstances prove they have not.

But the Doctor apprehends, that whatever the Number of these Petitioners any where may be, Conscience is but seldom their Motive, and therefore they should not be encouraged. Indeed, he scarcely seems to conceive how it can be their Motive; and wants to be told, *what there is that should give Offence to good Protestants* ‡ in the Presbyterian or congregational Churches. We must not call them Independent, for he saith *the Episcopalians affect to reproach them under that Name* ||: though Mr. Neale, himself an Independent, uses it frequently,

* Pag. 48. † Ib. ‡ p. 66. || p. 36.

and it is more proper, and not reproachful at all. Nor must we call them Assemblies or Communion; for he hath rebuked Mr. *Apthorp* and the Archbishop of *Canterbury* for doing it*, though he doth it himself. In these Churches therefore, he wants to know what there is that can give Offence: and so lets himself again into his darling Topick, of abusing the Church of *England* in Comparifon. However, he recollects that he hath heard some Episcopalians say, and been told that others have said, *that they should much prefer the Communion of the Church of Rome*† to that of the Dissenters. And indeed none are so likely as he, and such as he, to provoke those into saying it, who would think very differently in their cooler Hours. But supposing this to be their settled Judgment; would he have them left to turn Papists, if they will, because they are not so good Protestants as they should be? The Church of *Rome* and its Society *de propaganda*, would have Ground to thank him for establishing this Notion. But if some of his own Communion should say that they had rather be Anabaptists or Quakers than Churchmen, would that be a Reason why they should have no Minister of his Communion amongst them? I should imagine just the contrary. Persons of different Parties in Religion may think too Ill of each other, without wishing Ill to each other at all; and so may mean very well, though they judge greatly amiss. Or even if they mean Ill, they have so much the more Need of such Instructors as they esteem, to set them right.

But the Doctor, *to do the Episcopalians Justice*, doth not suppose that these Sentiments generally prevail amongst them. And he admits *that some of them may possibly, without going these Lengths, have conscientious Scruples about the Means of Religion in his Com-*

munions *. But he puts the Word *possibly* in Italicks: which intimates, that he thinks it barely possible. And this Possibility he extends no further, in what follows, than to allow that there may be *some Things or Circumstances which they cannot intirely acquiesce in, or approve of*. Now would he account us to be sufficiently charitable, if we conceded only such a Possibility of Conscientiousness to the Dissenters from the Church of *England*? If not, why is he so extremely sparing in his Concessions to us? We hold it to be probable, we hold it to be evident, that many Dissenters who are far from thinking us worse than Papists, yet cannot in Conscience use the Means of Religion in our Communion. And surely we are intitled to as favourable an Opinion from them. Without maintaining that *they have no Gospel Ministers, or Sacraments, or Ordinances, or Churches* †, we may apprehend, whether rightly or wrongly is not to be disputed now, but sincerely however, that Episcopacy is of Apostolical Institution, and that Scripture affords as good Proof of this, as of the Appointment of Infant Baptism and the Lord's Day. We may apprehend that after the ceasing of extraordinary spiritual Gifts, Forms of Prayer were always used, more or less, throughout the Church of Christ, and are needful for the Observance of the Scripture Rule, *Let all Things be done decently and in Order* ‡. Without judging those who reject both these, (*for to their own Master they stand or fall* ||) we may judge it unlawful for us to join in the Rejection of either. Nay, were we only to think their Ministry, compared with that of our Church, to be unedifying, and make that our Plea for preserving a Separation from them, we should but follow the Pattern which many of the *English* Dissenters have set.

* Pag. 68. † p. 63. ‡ 1 Cor. xiv. 10. || Rom. xiv. 4.

The Doctor indeed assigns very different Motives, for the Non-compliance of our People : *Levity, Petulance, Avarice, groundless Disgust at the stated Minister, Dissatisfaction about Pews and Rates, or at being under, or likely to come under Censure for immoral Practices.* But he doth not affirm positively that either [he means any] of these hath always been the Case without Exception *. Here again he is remarkably careful, that his Concessions to the poor Episcopalians shall not be too liberal. And to keep on even Terms with him, we do not affirm positively that none of these hath ever been the Case. But we must insist, that the favourable Presumption is the preferable one, and that Men's Professions, concerning their own Inducements, are to be credited, unless the contrary appears; which, according to the best Intelligence that could be got, we believe it hath not ordinarily done, in the Matter now under Consideration. On one of these Heads, *Avarice*, the Doctor explains himself, by saying, that till a Law was made, obliging the Episcopalians to pay ministerial Rates in common with others, but for the Support of their own Clergy, Episcopacy made a great Progress; and that if they had been exempted from all ministerial Taxes as the Quakers are; almost all who loved their Money better than any Thing else, might in the Course of a few Years have adorned the Communion of the Church †. But what needed they who loved their Money better than any Thing else, turn Episcopalians to save it, when turning Quakers would have served the same Purpose more effectually? And have any Episcopalians turned Quakers, when they found their former Change would secure them no longer? If not, this Suggestion is unauthorized and unwarrantable. He declines giving any recent Instances of Mens acting upon the Motives which he alledges, because if you

* Pag. 47.

† p. 49.

will believe him to be so tender, old ones, given by another Person, may be less invidious. Of these he produces two, from a Letter of Dr. Colman of Boston, written above 50 Years ago to Dean, afterwards Bishop Kennet. And he observes rightly, that the Dean in his Answer expresses his Belief that they are true. But he plainly believed it only on the Information of Dr. Colman, a perfect Stranger to him; nor can any Inquiry into the real Truth be made now. And I beg Leave to observe in my Turn, that according to Dr. Mayhew's own Account, for I have no other, the Dean thought the Society was authorized to plant episcopal Churches, where, though there was a settled Ministry, there were also good Numbers, who could not in Conscience conform to the Ways of Worship different from the established Church of England *. Therefore asserting, that the true and only Design of the Society, in sending Missionaries to the Massachusetts and Connecticut, hath always been to provide for such Persons, is not a new Plea, set up to serve a Turn. The Dean had good Opportunities of knowing its real Purposes; and so worthy a Man as Dr. Mayhew allows him to be, would not have written as he hath done, if he had suspected any further insidious Scheme. Indeed the Society, far from having formed a Project to episcopize (as the Doctor calls it) that Country, had but three Missionaries in it seven Years after; and the following ones went upon no other Errand than the first.

After saying that the abovementioned Causes produced Factions and Parties, and they produced episcopal Separations, the Doctor goes on to say, that *divers of the Missionaries have been much injured, (which there is no Reason to suppose) if they have not been very busy in fomenting these Divisions; yea, been at the Bottom of them* †. But I take the Liberty

of maintaining, that there is *great* Reason to suppose they have been injured. For in all such Disputes it never fails, but each Side injures the other; and the Missionaries would be very sure of having a double Load of Calumny thrown upon them. Still, that some of them may have been to blame in this respect, is not only possible, but, considering human Nature, too likely. And if any where it can be proved that they have been *busy Bodies in other Men's Matter* *, or used bad Arts to promote a good Cause, they ought to be reprimanded, and if they amend not, removed. But the Doctor, conscious that Misbehaviours of particular Persons would not come up to his Point, charges the Society itself with *manifesting a sufficient Forwardness to encourage and increase small disaffected Parties in Towns, upon an Application to them.* And this, he saith, *appears* †. But how it appears, he hath not said, nor can I imagine. The Society hath never been made acquainted with any of the little Quarrels in the Towns of *New England*; and were they to know them, they are too remote to give Directions about them; unless the Doctor can make it *appear*, that they have given their Missionaries a general Direction to inflame them all, as much as they can.

Perhaps he may think that no other Causes can be alledged, than such as he hath produced, for the Increase of Episcopalians in those Parts. But this would be a great Mistake. Though the first Planters of *New England* were Separatists from our Church, many Conformists to it came afterwards to settle there; and some of them, as I am credibly informed, were to be found fifty Years ago, in almost every Town of considerable Standing. These new Comers were despised and reproached for their religious Principles by their Neighbours;

* 1 Pet. iv. 15.

† pag. 47.

most of whom had been taught to think the Church of *England* nearly as bad as the Church of *Rome*. Thus attacked, it was natural that they should endeavour to defend themselves, and procure such Books as would enable them to do it better. Some of the more candid and inquisitive amongst the *Presbyterians* and *Congregationalists* adventured to hear their Defences, and to read their Authors; were convinced by them, and became Churchmen. As their Number grew, it was natural that they should endeavour to procure themselves Ministers, and on their Request the Society helped them. This occasioned a further Augmentation, to which also contributed greatly the wild Enthusiasm that prevailed in several of the *New England* Churches, even before Mr. *Whitefield* came amongst them, but was mightily increased by him and the strolling Teachers that followed him; as did likewise their extending spiritual Censures to mere Trifles, with their endless Contentions and Confusions on the settling of Ministers, and on various Occurrences besides; all which Things disgusted and wearied out many of their People, and induced them to seek a peaceable Refuge in our Communion. If these are known Facts, as I am assured they are, they will go a very great Way towards accounting for the Growth of the episcopal Party; and the Doctor should not have suppressed them, and ascribed it wholly to such bad and such low Motives as he hath done, in order to throw an Odium upon the Society, as encouraging what it abhors, for the Attainment of a Design which it never framed.

But the Doctor seems to intimate, that *even upon Supposition*, that the Episcopalians in *New England*, who pleaded that they had no Ministers whom they could attend, were *conscientious People*, yet they were not much to be pitied, or really Objects of Charity.

erty*. Surely he could not mean this. At least, I should have great Compassion for a Number of Dissenters in the same State. Thus much however he allows, that *if any Persons in England, in their private Capacity, should think it*, which again rather implies that he in their Condition should not think it, *a Deed of Charity to support episcopal Churches in New England, for the Sake of those comparatively few conscientious People, to whom the Means of Religion, to be had in the Protestant Dissenting Communions, are no Means,—they have a Right to do it.* But he insists that the Society hath not, *their whole Fund and Revenue being otherwise appropriated*; which he undertakes to prove from their Charter.

Now I acknowledge that the Case of the *New England* Episcopalians, is not particularly described and provided for in the Charter. But so neither is the Case of any other *Indians*, than such as are the *King's Subjects, and People living in his Plantations and Colonies*, for to these only the Letter of the Charter extends; and in respect of others, Mr. *Apthorp* might justly say, that *Indian Conversions are undertaken by the Society, as it were ex abundanti.* Yet Dr. *Mayhew* is so far from blaming the Society for applying Part of their Benefactions to the Instruction of such *Indians* as only border on his Majesty's Dominions, that he blames them greatly for not applying more of it to that Use. Now if their Case, which existed when the Charter was granted, and yet is not named in it, may however be looked on as comprehended within its Intention, and obtain Relief by Means of it in Consequence of the general Principle on which it is founded, much more may that of the Episcopalians, which did not exist and was not foreseen, and therefore no Wonder it was not named. Though it was not expressly mentioned before it was in Being, still if,

when it came into Being, it was included under the Reason and Equity of the Purposes which are expressly mentioned; paying Regard to it must be understood to be allowed by the Charter, and virtually directed in it. For the Rules of Law require that Grants of Princes, and particularly Grants in Favour of Religion, be interpreted as liberally as may be *. And thus far, I conceive, Mr. *Apthorp* rightly asserts, that *the Society have a discretionary Power of making Alterations in their Institution*; nor do I believe that he meant to carry it further, however unmercifully Dr. *Mayhew* hath treated him † on the Supposition that he did.

If it be doubted, notwithstanding the above-mentioned Argument *à fortiori*, whether the Case of the *New England* Episcopalians comes within the Charter or not, I beg the Reader's Attention to the following additional Considerations. The King sets forth in it as a principal Reason of granting it, that *for Lack of Support for Ministers, many of his loving Subjects want the Administration of God's Word and Sacraments*. Now must not they who lack Support for such Ministers, as they can with a good Conscience attend, want the Administration of God's Word and Sacraments? Would not the Generality of the *Presbyterians* and Congregationalists in *New England* think they wanted it, if there were no other than episcopal Churches there? And why may not Episcopalians think in a like Manner? And can one imagine, that when the King's Subjects abroad, Conformists to the Church established in *England* by Law, were, without their own Fault, and merely through their Situation and their Poverty, unprovided of such publick Means of Religion as their inward Persuasion required, it could be agreeable to his Royal Will that they

* See those Rules in *Wood's Institutes of civil Law*, Introd. c. 13. §. 3. N°. 13, 17. † p. 110—116.

should be excluded from the Benefit of this Charter? But further, the King recites that Part of his People, through the forementioned unhappy Circumstances, *seem to be abandoned to Atheism and Infidelity*, and others are in Danger of being *perverted to Popish Superstition and Idolatry*; and both these Things he was desirous to prevent. Now doth not the Doctor think the Episcopalians, when they have no Ministers in whose Ministrations they can acquiesce, must be grievously liable to the one or the other? Particularly, must not those of them be in great Danger of Popery who, as he tells us, prefer that to the Worship of the prevailing Party in *New England*? And must it not be presumed that the Charter would have guarded explicitly against these Evils, had they been foreseen? But further still, the King declares, that *he thinks it is his Duty as much as in him lies, to promote the Glory of God by the Instruction of his People in the Christian Religion*. Now will not this be more fully effected if the Episcopalians in *New England* are instructed, than if they are not instructed? And lastly, the King proposes, that *for accomplishing the Ends intended by the Charter, a sufficient Maintenance be provided for an orthodox Clergy to live amongst his Subjects in these Parts*. I do not lay the greatest Stress on this last Clause, because it specifies only what Sort of Clergy should be sent, not to whom they should minister. And yet, if the Intention was that only Clergymen of the Church of *England* should be employed, (and publick Authority, I believe, hath never directed others to be employed) it must surely be intended likewise, that all the Laity of the Church of *England*, who could be benefited by them, should.

Here indeed the Doctor objects, that *Orthodoxy, in its most common Use, hath no Reference to ecclesiastical Polity* *. But supposing that, why may not

* Pag. 60.

the Charter use it in its original and not uncommon Signification, of right Notions in religious Matters, whether they relate to Faith, or Morals, or Worship, or Church Government? The Head of an episcopal Church cannot be deemed indifferent about any of these; especially in forming a Corporation, into which, I believe, no one Dissenter was by the Charter admitted. But he objects again, that *King William, though as Head of the Church of England, there was a Necessity of his externally conforming to its Rules and Discipline, cannot be supposed by orthodox Ministers to have intended those of the Church of England, in Distinction from others* *. Thus he is pleased to represent, for the Sake of his Hypothesis, our glorious Deliverer as a mere *external*, and consequently hypocritical Conformist: though it is well known, that on his Death-Bed he was attended by Ministers of our Church and no other, and received the Sacrament from a Bishop's Hands. Nor, I presume, is the Doctor ignorant, that he settled 100 l. a Year on an episcopal Church at *Boston* †; which clearly shews, that he thought episcopal Churches proper Objects of Royal Bounty, even in Places where there was a settled Ministry of another Sort before. And his Successors to this Day have thought in the same Manner. But had he been ever so rigid a Non-conformist, every Word of his Charter must have been interpreted, not by his private Opinion, but by the Spirit of the Laws and the Constitution.

The Doctor pleads also, that *divers of the New England Laws, relative to Ministers, in which they are designed as orthodox, have had the Allowance of the King* ‡. And had the Intent of these Laws been to enact, that they were orthodox, the Plea would have been of some Weight. But where the

* Pag. 20. † *Humphrey's Account*, p. 7, § 13. ‡ p. 61.

King only assents to a Bill, framed for another Purpose, in which this Word, used by them concerning themselves, is to be found, his Connivance at their Use of it, against which it might have been hurtful to object, can never shew, in what Sense he uses it of his own Accord in an *English* Charter. He saith likewise from Mr. *Hobart*, that *if we think none but the Clergy of the Church of England are in a legal Sense orthodox Ministers, we may be informed how that Matter was determined by the King in Council, in the Cause between Mr. Macsparran and Mr. Torrey* *. But the Council did not declare the dissenting Ministers to be orthodox in the legal Sense, but in the Sense of the Donors of the Land in Dispute. And this Answer Mr. *Beach* gave long ago to Mr. *Hobart* †. But the Doctor hath chosen to repeat the Objection, without taking Notice of the Answer.

He urges also, that *if we deny the New England Ministers the Title of orthodox, we must deny it to the Ministers of all other Churches, except perhaps that of Rome* ‡, and engross the whole of that precious Commodity, as he scornfully calls it, *to our own Party* ||. Now he knows in his Heart, that we think the Church of *Rome* far more heterodox than we do any of the Protestant Churches, yet he could not resist the Temptation of insinuating the contrary. I hope his Conscience will do him the kind Office of putting him to the Blush in private, for this and many like Instances of Disingenuity. As to other Churches, so far as their Opinions differ from ours, be it in Points more or less material, we do indeed think them mistaken, or, if the Doctor pleases, heterodox; but without the least Contempt of them, or Breach of brotherly Love towards them: and we allow them to think us so, without taking it

* Pag. 62, 63. † Second Vindication or Address, pag. 69.
‡ p. 61. || p. 59.

amiss. But he hath thought fit to acquaint us, that Heterodoxy and Heresy are the same Thing *. So that whoever dissents from Dr. Mayhew in any Point relative to Christian Faith, it seems, is accounted by him an Heretick. His *New England Brethren*, if indeed they acknowledge him for a Brother, are desired to consider the Consequences of this Way of thinking. *We have not so learned Christ* †.

But the Doctor hath not yet done with Orthodoxy. *That precious Commodity*, he fancies, will afford him still further Advantages. And therefore he tells us, it is known, or at least generally supposed amongst them, that their *New England Ministers adhere much more closely both to the Letter and the Spirit of the doctrinal Articles* of our Church, than most of the episcopal Clergy themselves ‡. Thus imaginary Notorieties and vague Suppositions, answer equally the Doctor's End of blackening the Episcopalians in the Esteem of his Neighbours, by imputing to them Deviations from the established Faith, for which, if they were real, he would, *unless* (to use his own Words) *he is much injured*, like them the better. We can only deny the Charge and put him on the Proof, which we do. And he would seem to attempt a Proof in respect of Mr. *Apthorp*, setting some Passages in a Sermon of his, and some of the 39 Articles, in a pretended Opposition ||: though it is visible at first Sight, that Mr. *Apthorp* speaks only against the Doctrine of unconditional Reprobation, and the Extravagancies of the *Antinomians*, and that the Articles quoted assert neither of them. But this Accusation served a double Purpose; of intimating first, that Mr. *Apthorp* subscribed the Articles insincerely, and then affecting to bring him off by a Subterfuge, of which

* Pag. 20, 58, 61. † *Eph. iv. 20.* ‡ p. 60. || p. 76, 77.

he hath no Need, that *possibly he hath altered his Opinion since.*

I have dwelt too long, in Complaisance to the Doctor, on the Term *orthodox*. Now I proceed with his Proofs of the Society's Misconduct. He alledges, that *Dr. Bray took great Pains to inform himself of the State of Religion in the Colonies; and deliver'd it, as the Result of his Inquiries, that he found no Need at all of Missionaries in Connecticut and the Massachusetts **. This again he quotes from Mr. *Hobart*; and again omits to take Notice of the full Answer which Mr. *Beach* had given to it fourteen Years ago, in these Words: "I grant there was a Time, when, as Dr. *Bray* saith, there was little or no Occasion of sending Missionaries to the *Massachusetts* or *Connecticut*, because there were then few or no Church People who wanted a Minister. Yet now the Case is very much alter'd; and as there are some thousands, so they are like to increase †." Had the Design of the Society, in sending Missionaries to those two Governments, been to make Profelytes, they would have thought there was most Need, instead of no Need, to send, when there were fewest Church People in them. But they sent none for eight or nine Years, as Dr. *Mayhew* himself observes ‡: and they have sent them afterwards, just as the Necessities of the People required; not to propagate the Peculiarities of the Church of *England*, as he pretends ||, but to preserve a due Sense of Christianity, and perform religious Offices amongst its Members.

The Doctor alledges also, that *in some Churches, which according to the Abstracts have been represented as growing, flourishing, and increasing in Reputation, for near half a Century, the Number of stated Wor-*

* Pag. 41, 42. † Second Vindication or Address, p. 67, 68.
‡ P. 44. || P. 43.

shippers at this Day, very little, if any Thing, exceeds ten or twelve Families *. Yet he tells us himself, that in 1718, which is not half a Century ago, there were but *three Missions in all New England* †: and every one of these far exceeds that Number of Families; as do the latter also, if we may believe Accounts, as credible as the Doctor's, who, though he denies those of the Missionaries to be true, confesses, that *the direct Proof of a Negative, in such Cases, is no easy Matter* ‡. The Society wish, and endeavour to be well informed, concerning the Number of Families in every Mission. If they are misinformed only in some few Instances, it is neither a great Marvel nor a great Objection. And if they apprehend many Missions to be more considerable than they are, since Episcopacy thrives so poorly, the Doctor hath no Reason to be alarmed about it. For supposing them to have engaged in the Enterprize which he imagines, they will certainly grow sick of it and abandon it. But indeed I doubt, whether any one of them ever dreamt of what he is pleased to say *hath long been their formal Design, the true Plan and grand Mystery of their Operations in New England* ||.

Another Thing, asserted by him, is, that after episcopal Congregations in some Places have become well able to support their own Ministers, the Society have still continued to pay these: to which he adds, that *the only Reason, why he doth not come to Particulars, is, lest it should seem too invidious*; and that *this Conduct of the Society for some Years, proved no inconsiderable Means of increasing the Church Party* §. Now the Society hath always been desirous to know, when any Congregation became able to support itself without their Help; and have never continued their Contribution, when they have understood

* Pag. 48. † p. 44. ‡ p. 83. || p. 49. § Ibid.

that to be the Case. If their Friends have been too slow in giving them Intelligence, which may have happened, and the Doctor will favour them with any, which on Inquiry shall appear to be well grounded, they will both be thankful to him, and shew the World that they are far from wishing to increase the Church Party by profuse Liberalities.

The Doctor exaggerates the Fault, with which he charges the Society, of misapplying their Money, by alledging further, that they have done no Good by it. He declares, that *he never knew an Example of any Profelyte from their Churches to ours, being brought back to a Christian Life*: but that there are numerous ones of Persons, whose Morals, though exceptionable before, were much worse afterwards; that they often become loose, profligate, vain and censorious, seemingly placing no small Part of their Religion in railing at their congregational and Presbyterian Neighbours*. Now in Answer to an Accusation of the same Nature, brought by Mr. Hobart, Mr. Beach hath seriously declared, *that he hath known many Persons who have greatly improved in Virtue by the Change*†. And other worthy Missionaries have declared the same Thing. The Doctor indeed will perhaps treat me for producing Missionaries, as he hath Mr. Apthorp for producing Members of the Society, as *Witnesses in what he calls their own Cause*‡. But the Testimony of its Accuser is not more admissible. The Zealots of all Parties, and those of his own at least as much as others, are mighty apt to speak with overgreat Severity of such as forsake them. And if the Doctor himself doth not place some Part of his Religion in railing at the Episcopalians, it is very hard to account for his practising it so much. But besides, the Question is not, whether Profelytes to the Church of Eng-

* Pag. 82. † First Vindication or Address, p. 43. ‡ p. 9, 70:
land.

land grow better, but whether the Members of the Church of *England* would not grow worse, if they had no stated Ministry to prevent it.

Inattentive to this, he urges further, that swearing, gaming, &c. are *beyond all Comparison more frequent, since the Church of England prevailed there, than before* *. Yet Mr. Beach saith, he is persuaded, that solid Christian Virtue, as well as Knowledge, increases, as the Church gains Ground in the Country; and thousands of People are really better'd by it in their moral Character †. But supposing the abovementioned Vices are more frequent since that Time, so I fear these and others are in *England* since the Revolution and the Toleration. But would it not be very wicked to ascribe the Increase of them to either of these? Are the Missionaries Examples of Vice? The Doctor hath not dared to say it. Do they preach in Favour of Vice? Are they not as diligent and zealous to the full in teaching moral Duties, as the Ministers of his Communion, if not more so? And why then are the Immoralities, of which he speaks, to be imputed to them, or the Society, or the Church of *England*, when perhaps his own Friends are as much degenerated as any? He declares indeed, that *he will not affirm that this is greatly the Work of the Society*. But he hath done his utmost to make others think it; and, I suppose, imagines that Episcopalians deserve no better Treatment. In one Thing however he hath dealt very fairly. After expressing his Persuasion, that *there is less real Religion in those Parts of New England, where the Society's Money hath been expended, than there would have been, had it been sunk in the Ocean*, he adds, 'tis not to be supposed that any Episcopalians can be of this Opinion;

* Pag. 75. † Second Vindication or Address, pag. 65.

neither is any Stress laid upon it in the present Argument *.

Mr. *Apthorp* asserts that, instead of Harm, the New England Missionaries have done great Good there; *that the religious State of the Country is manifestly improved*,—though much indeed remains to be done in Manners and Piety. And here the Doctor, with his usual Charity, represents him as making a Concession, *that this boasted Reformation very little, if at all, consists in the Improvement of Piety and Morals* †. Then he proceeds, without any Occasion given him, to a mock Defence of the *formal Air*, which he admits the old Divines of that Country had, compared with the *jovial Countenances* which he ascribes to the Missionaries ‡. What the Doctor's Countenance is, I know not; but I wish he gave as good Proofs of a serious Heart, as the Missionaries in general do. That Religion wore a gloomy and uninviting Appearance amongst the Puritans there formerly, and now wears a more pleasing one amongst their Descendants, and that in part they have learnt this Alteration for the better from the Members of the Church of *England*, the Doctor, I presume, will not deny, though he will not permit an Episcopalian to say it; and Mr. *Apthorp* did not mean to say more on this Head.

What he saith in the next Place, of the Improvements lately made there in the speculative Doctrines of Religion, the Doctor endeavours to construe into a licentious Insult on their *Fathers and Teachers, living and dead* ||; of which Mr. *Apthorp* had evidently no Intention, though he doth use a strong Expression or two, which probably were not meant even of the dead Teachers at large, but of the wild Sectaries with which that Country abounded §. At least they cannot be meant of the

* Pag. 96, 97. † p. 73. ‡ p. 74. || p. 75. § See *Humphreys's Account*, p. 36, 37, 38.

living Fathers, because he both owns and pleads, that the Faults, which he blames, are amended. And after abusing him for some Time, the Doctor himself allows, *it was too common a Thing for People in New England to express themselves in a Manner justly exceptionable upon these Points*; and that they may be *indebted to the Society or their Missionaries in some Degree*, for their doing otherwise now *. So that in the main he agrees with Mr. *Apthorp*, at the same Time that he inveighs against him; and probably wishes that far greater Changes were made in the speculative Doctrines of his Brethren, than the Society and its Missionaries would approve.

Mr. *Apthorp* adds, that *Hypocrisy hath worn off, in Proportion as Men have seen the Beauty of Holiness*: that is, in Proportion as the Face of Religion hath become amiable, and its Doctrines have been rationally explained; the two Things which he had mentioned immediately before. But the Doctor chuses to misunderstand him of the Beauty of Rites, and Modes and Forms, in order to get an Opportunity of reproaching the Church of England again, as placing Holiness *in a Zeal for these* †, which it notoriously doth not. I wish others were as far from placing it in a Zeal against them.

The last Instance of religious Improvement, in which Mr. *Apthorp* thinks the Missionaries have been instrumental, is the *exterminating of Persecution*. On this the Doctor observes, that *no Acts of Uniformity ever took Place in New England* ‡. Very true, for they could not obtain them: else there was a Time when they certainly would. But they made a Shift to persecute pretty effectually without them. He adds, that no Persecution *had been known amongst them for many Years before the Society was in Being* ||. But can he prove that they held it

unlawful before that Time? He represents it as incredible, that *the Posterity of those who had persecuted their Fathers into America*, should teach the present Generation their *Charity and Moderation*? But why more incredible, than that the Posterity of those who had persecuted the Quakers in *America*, should now be Enemies to Persecution? The Act of Toleration was passed by Members of the Church of *England*. Mr. *Locke*, a Member of the same Church, was, of all *English* Writers, the greatest Advocate for Toleration. The Esteem of it increased continually. The Generality of our Missionaries, I hope, carried that Esteem with them into *New England*. Their Need of Toleration there, must recommend it still more to their good Opinion; the Necessity of allowing it to them must gradually reconcile others to an Approbation of that Allowance; and better Motives, I doubt not, co-operated with these; Which had the strongest Influence, I do not undertake to determine. But surely the Doctor goes too far, when he saith, *Wherever we learnt Christian Charity towards those who differ from us, we did not learn it of the Church of England*. Where else they learnt it, he doth not say; and they certainly might learn it from her, unless they disdained to learn any Thing from her. Where he learnt it indeed will be very needless to enquire, till he gives better Proofs of his having learnt it at all. For one who uses his Pen in such a Manner, seems but too likely, notwithstanding a few Expressions of gentler Import here and there, to use other Weapons, if he had the Command of them. Yet I do not suspect him of *hoping to shoot Episcopalians as freely as Pigeons*; though he saith it is credibly reported, that *some of the warm Episcopalians hope for the Time when they may treat Dissenters so* *. Mr. *Beach* on the other

* Pag. 81.

Hand, hath actually heard some of the Presbyterians say, it was Pity that all those, who first set up the Worship of God according to the Church of England in that Country, had not been hanged, as the Quakers were formerly at Boston *. Such hot-headed Creatures, I am persuaded, say much more than they deliberately think; and are too few, on either Side, to deserve the Notice of the other. The *New England* Episcopalians in general, so far as I can learn, sincerely desire to live amicably with their Neighbours. And amongst the *English*, with whom my Acquaintance hath been pretty extensive, and without whom the others cannot be formidable, I know not a Man of the Clergy or Laity, and do not believe there is one in a hundred, perhaps I might say a thousand, who wishes to overturn the present Toleration of the Dissenters. I should be glad of an Assurance, that They wish no worse to the Church Establishment. The Doctor saith, *they do not in all respects find the kindest Usage from us, being subject to divers temporal Inconveniencies* †. I suppose he hath principally in View the Test Act. Now without digressing to enquire whether this be justifiable or not, they who approve of restraining them so far, may heartily disapprove any further Restraints; nay, many of them have given the strongest Evidence that they do. And perhaps as many Episcopalians in *New England* are excluded from Offices without Law, as Dissenters here by Law, on Account of their Religion. But enough of this.

The Doctor argues moreover, that even supposing the Missionaries in *New England* to have done Good there, *though it may be some Apology, it will not justify the Society, if it hath occasioned the Neglect of a much greater Good to the Heathens, or unpro-*

* Vindication or Address, p. 28. † p. 80.

vided Colonies *, who had an exclusive Right to the Money which hath been sunk in the episcopal Gulph †. But the exclusive Right hath been disproved, and there hath been no designed Neglect. The Heathens meant must be either the *Indians* or the *Negroes*. Now the Doctor owns, that as to the *Indians*, there have been, and still are, some great Discouragements in attempting to christianize them. But he saith, that according to divers Appearances, the Society have had this Work less at Heart than that of propagating Episcopacy in New England ‡. I hope he would not have the Complaint made by the *Indian Sachem* in June 1700 ||, reckoned amongst these Appearances, for the Society was not incorporated till a Year after. But he saith, that the Accusation of neglecting the Natives in America, hath been in some Sort allowed to be just by the Society themselves; and brings for Proof of it, Bishop Williams's Sermon before them in 1705 §. Now, unhappily for the Doctor, Bishop Williams doth not speak of the Society, in the Words which he quotes, but of the *English Nation*. Nor could he speak of the Society, as neglecting the *Indians*, and yet less as neglecting them to propagate Episcopacy in *New England*; for the Society had not subsisted five Years, and had but one, if any, Missionary in that whole Province. But the Bishop's Words sounded so plausibly for a Charge upon the Episcopalians, that he could not forbear misapplying them. He affirms, that it would not be difficult to justify this Complaint by an Appeal to any of the later Sermons before the Society. I conceive it would, and he hath not attempted it. In one Place he expresses a Doubt, whether the Society have so much as begun to use Methods of converting either the *Negroes* or the *Indians*. But in another he owns, that

* Pag. 72. — † p. 92. ‡ p. 98. || p. 107. § p. 98.
P. 134, 135.

they have made some *Essays from Time to Time towards the Conversion of the Savages*; but very feeble and sparing ones, compared with the Zeal of the French to popize the Indians, or with their own Zeal to episcopize New England. Now indeed they have shewn no Zeal to episcopize *New England*; and it is much easier (I go on with the Doctor's Language) to popize than to christianize the *Indians*. Teaching them a few Words and Ceremonies, of which they know not the Meaning; giving them a few Trinkets, and inspiring them with a mortal Hatred against the *English*, makes them good Christians enough to serve the Purposes of the *French*; and no Wonder that such Conversions are effected with Ease. Our Society cannot undertake to make Profelytes in this Manner. Besides, it hath not such Numbers to employ, such Funds to maintain them, or such Authority to require their Perseverance in the Work. Many of their Missionaries are under Vows of absolute Obedience, none of ours are; and therefore they will engage to go only where they chuse, and will stay no longer than they chuse. Reasonable Persons will be moderate in blaming them, if they consider the manifold Disagreeableness and Danger of such an Employment; but at least they will be far from blaming the Society for not sending Missionaries, when they cannot procure them. And that they have failed to use their best Endeavours for procuring them, the Doctor doth not assert.

Instead of this, he first insinuates without Proof, what would be nothing to his Purpose if true, that *the Missionaries have frequently given the World too pompous Accounts of their Efforts, and spoken hyperbolically of their Difficulties, and been too soon discouraged**; then goes on to make Remarks on Mr. now Dr. Barclay's Mission about 25 Years

ago, as if nothing worth Notice had been attempted before. He is careful indeed to tell us, that an Order of Council was made very early [in 1702] for sending two Protestant Ministers to the *Indians* of the Five Nations; that this Order was communicated to the Society, and referred to a Committee*. But that any Thing was done, or tried upon it, or about the same Time with it, he hath not given the least Hint. Yet he might have known, and probably did know, from Dr. *Humphreys*, to whom Mr. *Aptkorp* refers his Readers, not only that the Society sent a Missionary that very Year, the first after it was formed, to endeavour the Conversion of the *Indians* bordering on *South Carolina*, and that the Governor and other Gentlemen there, thinking it not to be a proper Season, disposed of him another Way†: but that in Pursuance of the above Order, the Society, after inviting unsuccessfully a *Dutch* and an *English* Minister, who lived in the Neighbourhood of those Nations, to undertake their Conversion, prevailed on the Rev. Mr. *Thoroughgood Moor* to go upon this Design in 1704, who applied to the *Mohocks*, and acquainted them, that another Minister was daily expected for the *Oneydes*, and one for every other Nation, as soon as proper and willing Persons could be found; that they seemed at first highly pleased with the Care thus taken of them; but would give no determinate Answers to his Offers of instructing them, nor at last any Answers at all, though he used all the Means he could think of to get their Good-will: so after near a Twelvemonths Trial he left them, and was soon after lost at Sea‡. The Doctor might also have known, if he did not, that Mr. *Barclay*, a different Person from the abovementioned, being sent Missionary to the same *Indians*

* Pag. 108. † Ib. ‡ p. 286—291.

in or before 1709, *tried all the Methods he could, to engage them to be instructed in our Language and Religion, but with very small Success; that several indeed would seem for a Time to be converted, but soon after they would return again to their first savage Life* *.

His passing over in Silence the following Account is yet more observable. In 1710, the Request of the four *Sachems*, who came over to *England* that their Subjects might be instructed in Christianity by resident Ministers, being thought to favour a new Attempt, *the Society agreed to send two Missionaries to the Mohock and Oneydes Indians, with a Salary of 150 l. Sterling each, together with an Interpreter and Schoolmaster to teach the young Indians.* Accordingly Mr. *Andrews* was sent as Missionary, and an Interpreter and Schoolmaster were assigned him. He was presented to the *Indians* with great Solemnity, and received by them with great Marks of Joy; but the Parents obstinately refused to let their Children learn *English*. Therefore both Parents and Children were instructed in the *Indian Tongue*, as well as the Nature of it would permit. But in a short Time they grew weary of being taught. The Fathers would not suffer their Boys to be corrected or displeased, in Order to their learning any Thing. As they grew up, they took them along with them, when they went out in Bodies to hunt, for several Months together, and they could not be brought to a settled Life. They took and dismissed Wives at their Pleasure; were continually making Expeditions, and practising Cruelties one upon another; left their aged Men and Women to perish; got drunk whenever they could, and in their Drunkenness were mad and mischievous to the highest Degree.

* Ibid. pag. 215, 216.

They who had learnt something, shewed in their Lives no Regard to it; and even the four *Sachems* became Savages again. *French* Jesuits from *Canada* instilled into them Jealousies by false Assertions, which Popish Missionaries never scruple; and some of the *Juscararo* Indians, driven from *North Carolina*, which they had perfidiously attacked, filled them with such groundless Resentments by unjust Representations of what had passed there, that they forbade Mr. *Andrews* to visit them at their Habitations, would no longer come to the Chapel or the School, nor suffer him to speak of Religion to them when he met them occasionally; but insulted and threatened him and his Companions, who were in Danger of their Lives whenever they ventured out of the Fort, where they dwelt. At length therefore he represented to the Society, that he despaired of any further Success. Yet they would not hearken to his single Narration and Opinion, but requested Mr. *Hunter*, Governor of *New York*, to make Enquiry, whether continuing his Mission was likely to be of Use. And on the Governor's confirming the Accounts which Mr. *Andrews* had given, they recalled him, after a Trial of six Years*.

I beg the Reader to compare these Relations, taken from authentick Papers, with the Doctor's unauthorized Suggestions, that the Missionaries told what Stories they would, and the Society believed them without Examination, or wilfully neglected this Part of their Business. Without entering into the subsequent Particulars of this *Indian* Undertaking, I shall only say in general, that other Missionaries were sent afterwards, and with some Effect, down to the Year 1735, when the first mentioned Mr. *Barclay* went, of whose Mission alone

* *Ib.* p. 295—311.

the Doctor is pleased to take Notice, because he thinks it will afford Matter of Objection.

Accordingly he alledges, that Mr. *Barclay* had not *half a proper Support*, but *the Mission was starved*. For Mr. *Serjeant*, a Missionary from the Society incorporated in 1661, reports from a Letter of Mr. *Barclay*, that *he had but a scanty Allowance*, (i. e. from the Society) *and could obtain no Salary for an Interpreter or Schoolmaster* *. And Mr. *Barclay* himself saith in a Letter, *June 11, 1736*, that *he laboured under great Disadvantage for want of an Interpreter, which could he but enjoy for two or three Years, he should be Master of the Indian Language* †. Now when Mr. *Barclay* wrote these Letters, of which I know nothing but from the Doctor, he was not a Missionary but a Catechist only. And though he had, as he saith, but a scanty Allowance, i. e. 30*l.* a Year from the Society, yet he expected *further Encouragement* from them; and the Assembly of *New York* had also voted him 30*l.* a Year, which may account for the Smallness of the Society's Allowance. Only he had not received either of the Salaries ‡. But before the End of the same Year, he wrote to the Society, that he had made himself Master of the *Mohock* Language, which probably induced them to think an Interpreter unnecessary. The next Year they raised his Salary to 50*l.* Why he desired in 1740 an Interpreter, as well as a Schoolmaster, appears not; but in the same Year a Schoolmaster was allowed him. That the Society should be cautious and frugal in the first Trial of a young Man, after so many Disappointments, is far from being strange. And the Expence of an Interpreter for two or three Years, which is all that Mr. *Barclay* wished, could not possibly be grudged, in Order to save so tri-

* Pag. 101. † p. 102. ‡ p. 102, 103.

fling a Sum towards a more favourite Purpose, as the Doctor would have it believed. Nor did the Mission miscarry for Want of due Support, as he leads his Readers to imagine it did. What he quotes from Mr. *Apthorp*, that *from the latest Accounts we find this Mission much dwindled, or greatly interrupted*, relates to the State of Things brought on 18 Years afterwards by the late War. Mr. *Barclay's* Mission was carried on with seeming Success till about the Year 1745, by which Time the *French* had infused such dreadful Imaginations into our *Indians*, and incited their own to such Violences, that it was no longer safe for Mr. *Barclay* to stay amongst them. There is therefore not the least Ground for the Doctor's Pretence, that the *Indians* did not think the *English* in Earnest, or that the *French* made their Advantage of any Negligence of the Society. Instead of despising what the Society was doing, they were alarmed at it, and employed both all their usual Arts and open Force to defeat it. However, Mr. *Oel*, a German Clergyman appointed by the Society, staid with the *Indians* during the War, in which they were faithful to this Country. And he, and *Paulus* a *Mohock*, whom the Society made Schoolmaster, were still doing the best they could there when the last Accounts came. Mr. *Barclay* being settled at *New York* in 1746, Mr. *Ogilvie* was sent in his stead to the *Indians* in 1748, who found that many of them were removed into the *French* Territory, and the rest so much addicted to Drunkenness, which hath since destroyed a great Part of them, that he had little Hopes, excepting from the Children, and not much from them, unless they were maintained in Houses appropriated to their Instruction. Now this Undertaking would not only be excessively expensive, particularly because the Parents must be well entertained as often as they pleased to visit them.

their Children, but in all Likelihood fruitless, considering their Dispositions with respect to their Children already mentioned. Mr. *Ogilvie* took one by Way of Trial, cloathed, maintained and instructed him. But his Friends fetched him away, lest he should learn to despise his own Nation. Notwithstanding all this, Mr. *Ogilvie* continued his Endeavours there, till he was carried off in 1758 for his Majesty's Service, by the Commander in Chief of his Forces in those Parts. There are still, or lately were, Hopes of his Return; in the mean Time, the Rev. Mr. *Brown* supplies his Place.

Besides these Attempts, and several other occasional ones by several Missionaries, one of which, by Mr. *Beach*, he saith, was frustrated by the Dissenters prejudicing the *Indians* against him *; there was a Resolution taken by the Society in 1743, to essay the Conversion of the *Moskito Indians*, which Mr. *Hobart* hath misrepresented. He saith, *the Society spent so much Time in endeavouring to persuade either the Indians themselves, or the Government of Jamaica, to support the Missionary, that though the Letter from the Indians requesting Assistance, bears Date May 19, 1739, yet Mr. Prince at the Time of his Death, July 25, 1748, had not reached the Place of his Mission* †. Any Reader would conclude from hence, that the Letter from the *Indians* was either written to the Society, or instantly communicated to them, and that the Delay arose wholly from their Unwillingness to part with their Money on the Occasion. But the Truth is, that the *Indians* applied in 1739 to Mr. *Trelawney*, Governor of *Jamaica*, without naming the Society, whose first Knowledge of their Application was in the latter End of the Year 1742: that on this they wrote immediately to the Governor, not to persuade any

* Second Vindication or Address, p. 70. † *Hobart's* second Address, p. 141.

Persons to contribute, but solely to enquire whether the *Indians* were able or the *Jamaicans* willing, which was surely a justifiable Piece of Prudence : that as soon as they had his Answer, giving no Ground to hope for pecuniary Assistance, which was in a few Months, they agreed to send a Missionary and Schoolmaster ; that Mr. *Prince*, then in *America*, being recommended to them for this Work shortly after, they agreed without Delay to accept him, if he brought proper Testimonials ; but that Objections were made to him from thence, which could not be fully discussed under a considerable Time : that when his Character was cleared, he was directed to come over, and ordained ; that he returned as soon as he could, but died on his Way from *Jamaica* to the Place of his Destination : that on hearing this, the Society ordered another Missionary to be provided, but no one could be got. Evidently there was no Backwardness in this Case ; but Assistance was most readily sent to *Indians* not comprehended within the Letter of the Charter, not being in any of his Majesty's Colonies ; on which Account the Treasury refused Mr. *Prince* the usual Bounty granted to Missionaries, and it was made up to him by the Society, who might easily and plausibly have excused themselves from engaging in this Matter, if they had not really had it at Heart.

From these various Attempts it appears, that the Society have always been desirous, always endeavouring, to make Impressions on the *Indians*. And from their bad Success with those on whom they bestowed the most Pains, it appears, that notwithstanding their seeming good Inclinations towards Christianity, and their Petitions to be instructed in it, on which the Doctor lays so much Weight *, they were either insincere, or quickly

* Pag. 100, 106.

changed their Minds and grew intractable ; so that appointing more Missionaries, if the Society could have found them, would probably have been little else than *sinking* more Money, if I may presume to imitate his Style, *in the Indian Gulph* *, instead of making *those Tribes in general professed Christians*, which he desires to have it thought would have been the Consequence. His Presbyterian and congregational Friends have had a much longer Space of Time for this Work than the Society ; they have also lived in great Numbers amongst the *Indians*, which is another Advantage. Yet I fear the Fact is rather, that few *Indians* are left in *New England*, than that many are Christians. And though the Doctor tells us, that two Missionaries, lately sent from *Boston* to the Five, otherwise Six, Nations, give *very encouraging Accounts of their Disposition* †, one cannot help doubting, whether these Accounts will end in any Thing better, than the abovementioned like Accounts given to the Society. I heartily wish they may. But surely as yet, it is too early to insult us with the Superiority of their Success to ours.

The Doctor saith, *Mr. Barclay's Mission was starved* ‡ : I hope the contrary hath appeared. Much less was it starved to propagate Episcopacy in *New England*, for at that Time the Society had scarce any Missionaries there ; yet in a great Measure it failed like the rest. And therefore it is very unjust to impute the Failure of any to that Cause, when it may be so naturally imputed to those which produced the same Effect before ; and are likely, though not so likely, to do it again. However in the Beginning of the Year 1756, the Society consulted some of their *American* Friends, whether a few *Indian* Boys might not be procured, and taught in the Colleges of *New York* and *Phi-*

* Pag. 109. † p. 103. ‡ p. 104.

Philadelphia, and sent from thence to instruct their Countrymen. The Answers to them represented great Difficulties of obtaining Children, greater still of keeping them long enough; and no small Danger of national Resentment, if any Accident should happen to any of them. The Society notwithstanding, the College of *New York* being not as yet in a Condition to receive any such Children, resolved to give 100*l.* a Year towards educating some in that of *Philadelphia*, in which they had Hope also of further Assistance. But a fresh War soon broke out. Now in a Time of War, and it should be remembered, that there have been very frequent ones since the Incorporation of the Society, some taking their Rise in *Europe*, some only in *America*, little or nothing can be done, even with the friendly *Indians*, in Favour of Religion. On the late Peace with *France*, another *Indian War* hath unexpectedly followed. When God in his Mercy shall permit those Regions to enjoy Tranquillity again, it will be a proper Season to resume this Project. In the mean while, our Society hath agreed with that of 1661, to send jointly a Lay Instructor to the Six Nations, as soon as it is safe, and to bear much the greatest Part of the Expence. The Doctor, it is hoped, will, on considering these Things, retract his Assertion, that *little more can be said, than that the Indians have not been wholly neglected by the Society* *. At least, as it hath never been charged with Remissness in this Article, either by the Government at Home, or by any of the successive Governors Abroad, this may surely be accounted as considerable a Presumption in its Behalf, as his Opinion is against it. And I dare say the Promises, which it voluntarily and freely made to the King on his Accession, will be faithfully kept, as far as the Means of fulfilling them can be found.

With respect to the Negroes, the Doctor is not particular in his Accusation of the Society, and therefore a general Answer will suffice. He observes justly, that *our West India Islands abound with them**, and so do some of our Plantations on the Continent. But in both they live under the absolute Government, chiefly of hard Masters; too many of whom forbid them to be instructed in Religion, and others deprive them of Time for it, by making it necessary that on *Sundays* they should work for themselves. Where they are allowed to attend the Minister of the Parish, they are properly under his Care; and where Negroes abound most, the Parishes are in general so well endowed, that the Society have not, and need not have, Missionaries in them; but Provision, even for the lowest of the People, may be easily made without them. Where they have Missionaries, the Negroes are understood to be Part of their Flock, whom they have been strictly charged not to neglect. In those Places where there are no Ministers, it is impossible to appoint a separate Missionary or Catechist for the Negroes of each Family, and almost impossible to assemble those of distant Families together. The Proprietors of large Numbers of them are usually well able to get them instructed by some of their upper Servants, or a neighbouring Schoolmaster; and if they are unwilling, would be very apt to defeat the Endeavours of Persons appointed by the Society. If such in any Place, as are well disposed, will form any reasonable Plan for the Instruction of the Negroes belonging to them, or near them, which they may contrive much better on the Spot than the Society can at a Distance, they will be sure to receive as much Help from it, as they can expect. The Society hath for many Years maintained Catechists for the Negroes

in the two great Cities of *New York* and *Philadelphia*, with very good Effect. And of late they have been blamed for it, as overdoing, because the Inhabitants may well bear that Burthen themselves. However this be, they can truly answer to the Doctor's Charge, that they have refused no Assistance towards the Conversion of the Negroes, which they have been asked, or saw how to give; and particularly, that they have withdrawn none since the Increase of their Missions in *New England*. On the contrary, they have extended their Care far beyond the literal Bounds of their Charter, and in 1751 appointed a very worthy Missionary, with a Salary of 70*l.* a Year, to instruct the Negroes in *Africa*: where he continued five Years, and then returned to *England* on Account of his Health; having first sent over to the Society three Boys of good Families, to be educated here under their Direction. One of these is dead; the other two have been maintained, though as frugally as was proper, yet at no small Expence, and taught whatever would fit them to propagate Christianity in their native Country, to which they are now on the Point of going back. The greatest Part of this the Doctor must have known from the Abstracts, but hath mentioned nothing of it. For it would have been hard to reconcile with his Accusation of the Society, that they have disregarded every Thing else, to propagate Episcopacy.

The last Head of his Charge of Neglect relates to the Colonies, unprovided of a competent Number of Ministers. Here he saith, that *though he will not affirm it for Truth, yet he hath been very credibly informed, that the People in some of the Southern Colonies, and particularly in those Parts of North Carolina, which were entirely destitute of Ministers, had made earnest and repeated Applications to the Society for Missionaries, sometimes without any Answer for*

Years together, and at last without Success: and that some sensible and serious Persons from that Country, several Years ago, he thinks gave him the same Account; but that whether they did or not, they made such a Representation of their sad State for Want of Ministers, that at the Moment of his Writing, it was not in his Power to refrain from Tears in reflecting on it. And then he makes his usual charitable Addition, that perhaps the Society had it not in their Power to comply with these Solicitations, by Reason of their large Expence in the noble Design of supporting and increasing little episcopal Parties, or Factions, in New England. So the Doctor's credible Information of what he will not affirm for Truth, and his thinking he remembers what he is not sure he ever heard, is produced against the Society, to justify a Conjecture about their Motive for acting as they never did act. Indeed, that the poor People, over whose Case he hath wept so long after, would have accepted Ministers from the Society, is far from certain; nor is it likely from several Parts of his Book, that he would have reckoned the Want of episcopal Ministers any great Calamity. At least, I cannot learn from the Books of the Society, which have been consulted on this Occasion, that any Applications, made to them from North Carolina, have been rejected or postponed. But it appears, that they sent a Missionary thither in 1703, who was discouraged by the Inconveniencies of the Climate and Country, by the intestine Feuds of the People, by the Profaneness of many of them, and the Indifference of others to all Religion; that on his Return they sent two more in 1707, who after a few Years were also wearied out; and again two in 1711, who used their best Endeavours for several Years, but succeeded no better, and at last quitted the Under-*

taking. Yet all of them were Men of very good Characters, as the Inhabitants acknowledged. On a fresh Application, a sixth Missionary was appointed in 1722, who died the next Year, and a seventh in 1725, who seems to have despaired like his Predecessors *. Then the Inhabitants, I believe, were for a Time left to themselves, and very insensible of the Unhappiness of their Condition. But gradually the Society supplied them a-new; and for some Years past they have had more Clergymen amongst them, though at most perhaps but seven at once, than ever they had before; and therefore they have not been neglected for the Sake of episcopizing *New England*, as the Doctor suggests. The Society hath acquainted them long ago, that if they were willing to do what they were well able towards maintaining more Missionaries, it would be glad to assist them. But instead of this, they have used those ill, in many Ways, whom they have had already. Particularly, though they have made Laws, both formerly and lately, for Salaries to Ministers, they have been temporary, and insufficient, and ill executed. And when the present Governor once thought he had put Things on such a Footing that the People might maintain their own Ministers entirely, the Society could not find Ministers to send over to him; which *Dr. Mayhew* himself will allow they would have done readily in this Case, if they had been able, because it would have cost them nothing. Indeed we have not Persons enough in Orders to serve the Parishes of *England* properly, and therefore it must be difficult to engage a sufficient Number for the Plantations. But the Difficulty is much greater to provide them for the Southern ones, than for *New England*, where many are content to come over and be ordained, provided they may return to officiate amongst their

* See *Humphreys*, p. 128—143.

Relations and Friends. And this is one considerable Reason of the larger Proportion of Missions in that Province, which the Doctor ascribes entirely to a quite different Cause.

Relying on his Proofs, that the Society have misapplied a Part of the Money intrusted with them, he endeavours to compute how much it is, and shews the same Inclination to exaggerate in this, as in every Thing. Having confuted those Proofs, I shall not follow him through the Dark into the random Calculations built upon them. He would have it thought, that in 25 Years the Sum hath amounted to 35,000 *l.* *with which he saith, forty or fifty Missions might have been comfortably maintained amongst the Heathens and in heathenish Places, every Year, for more than 30 Years past* *. Now if fifty Missionaries are to be paid for 32 Years out of 35,000 *l.* they will not have each 22 *l.* a Year. And if only forty Missionaries were to be paid out of it for only 30 Years, they would have but 29 *l.* a Year. The Doctor, I believe, would not undertake such a Mission with such a Salary. He saith, the 30 *l.* a Year given to Mr. Barclay, was *not half a proper Support* for him, though he was only a young Catechist, and had 30 *l.* more from the Assembly of *New York* †. But no Matter how inconsistent the Reckonings are, provided each in its turn will bear hard on the Society.

An additional Charge, brought by him, is, that the Society hath obtained Contributions by Sermons, representing the Work in which they are engaged, to be merely the Propagation of Christianity, though a considerable Part of it hath been the Propagation of the Church of *England*; that in this they have imitated the Practice of the *Romish Society de propaganda fide*, though the Preachers before them have condemned it as unfair; that thus

* Pag. 95. † p. 104.

the Dissenters in *England* have been misled to encourage Designs against Churches of their own Communion in *New England*, and *some thousands of Pounds* have been *drawn from them*, which have in Part been applied to that Purpose *. Now in Truth, the Society have made it their Business to do just what their Preachers represent them to have been doing, excepting that they have not been able to do so much towards the Conversion of the *Indians* and *Negroes*. Whilst there were but few Persons in the *Massachusetts* and *Connecticut*, destitute of such Modes of publick Worship as they could attend, few or no Missionaries were sent thither, and the earlier Sermons took no Notice of this Case. When they increased, Provision was gradually made for them; the Preachers mentioned it in general Terms; the present Archbishop of *Canterbury* mentioned it very explicitly above twenty Years ago; and at the End of the Sermons, both before and since, Lists of the Missionaries, their Places of Residence and their Salaries, with Accounts of the State of their several Congregations, have been published annually. Surely this is far remote from fraudulent Dealing. And no one, that was at all attentive to the Proceedings of the Society, could be ignorant of this Part of them; though Dr. *Mayhew* thinks Bishop *Butler* was, when he preached before it, which is incredible in the Nature of the Thing, and false in Fact. The Popish Society *de propaganda* never was blamed in Sermons before ours, for supplying those of their own Communion with the Means of their own Worship; but for making it their principal Employment to bring over other Christians to that Worship, which ours hath not done. And if the Dissenters have contributed any Thing considerable to the Support of our Missionaries, they must be presumed to have

* Pag. 26—33.

done it with their Eyes open, and either to have chosen rather to assist Episcopalians in that Mode of publick Worship, than let them be without any ; or to have liked the general Design of the Society so well, as not to be influenced by their Dislike of its Management in this Particular. But I believe the Truth is, that the Dissenters, at least for many Years past, have contributed little or nothing. I know not that any one of them is, or lately hath been, a Member and Subscriber, or hath made any Present, or left any Legacy to the Society. Nor have they been called upon, when the Crown hath appointed Collections for it. But some, if not many of them, have taken great Pains to dissuade Members of the Church of *England* from giving on such Occasions. And though I should mistake in any of these Points, yet, on the whole, the Society would certainly come off very well in respect of the Dissenters, if they would neither do it Good nor Harm.

But further, probably much more Money hath been given to the Society by the Members of the Church of *England*, on Account of the Provision which it hath made for the Episcopalians in the *Massachusetts* and *Connecticut*, than they would have given if it had made none. Many of those amongst us, who are zealous for the Support of Christianity abroad, are zealous also, though in a lower Degree, for the Support of our own Church there ; especially in Places, where, without their Help it cannot support itself. And all such will naturally be more liberal to both Designs, when thus joined, if indeed they can be called two, than they would to one of them, if divided. Persons are not obliged to confine the whole of their Charity to that one Purpose, which they think the best, but may allowably distribute it amongst all which they think are good. Nor is uniting these two Purposes what
the

the Doctor would represent it *, preferring or equal-
ling the Peculiarities of the Church of *England* to
the Interests of the Gospel, any more than the
yearly Contribution of the Dissenters to the keep-
ing up of their smaller Congregations here, is pre-
ferring or equalling their Peculiarities to the Inte-
rests of the Gospel. They think, both may be kept
up by one and the same Act, so do we. They
contribute to maintain publick Worship amongst
their poorer Brethren, without designing to *presby-*
terianize England; we contribute to maintain it
amongst ours, without designing to *episcopize* New-
England. It would be absurd in us to charge
them with the former; it is equally absurd in them
to charge us with the latter. If indeed the Case
of the Episcopalians in the *Massachusetts* and *Con-*
necticut doth not, by the Charter of the Society,
come under its Care, Bounties to them are at pre-
sent conveyed through wrong Hands. But I ap-
prehend it doth, and think that hath been proved.
At least, the Givers in general have all along had
the Opportunity of knowing that Part of their Gifts
was applied to this Case by the Society, yet they
have never signified their Disapprobation, and there-
fore it hath understood itself to have been answer-
ing their Intentions. Nothing hath been clandestinely
kept back, or diverted another Way from
what was professed. In these Circumstances, the
Guilt of *Ananias* and *Sapphira* is very unjustly
thrown out *in terrorem* by the Doctor †, according
to the old Custom of his Party, which I hoped had
been quite laid aside, of discharging misapplied
Texts of Scripture in the Faces of such as happened
to offend them. But to return: It is very possible,
that the Desire of supplying the *New England* E-
piscopalians with Ministers, may have produced Do-
nations of as much Money to the Society, as it

* Pag. 90. † p. 118.

hath expended on those Ministers; now if so, other Parts have not suffered on their Account. And should these Benefactors be brought to think the Society an improper Channel for such their Bounty, or should it be forbidden to employ in this Manner any Share of what it receives, the Consequence might be, that they would withdraw a Proportion of their present Liberality, as the Society hath signified in a Letter to the *New Hampshire* Ministers, it hath good Reason to think they would *, and establish a separate Fund, by which Means the Condition of the Episcopalians might be little, if at all, worse than before, and the Doctor farther than ever from being pleased. For the new Managers would certainly be more zealous for promoting the Interests of the Church of *England*, than the Society have been, even in his own Imagination.

The Doctor supposes the Defenders of the Society's Conduct to argue, that it may allowably support Missions for converting the *New Englanders* to Episcopacy, because this is needful to facilitate the Conversion of the *Indians* to Christianity †. Now they have said, and very truly, as the Charter of *William and Mary* doth, that bringing our own People to a *good Life and orderly Conversation*, is requisite to win the neighbouring Nations *to the Christian Faith*. They may have said also, and very truly, that the great Numbers and great Variety of wild Sectaries, in our Colonies, are a lamentable Hindrance to the Progress of our Religion. But I question, whether they have ever applied either of these Observations to the *New England Presbyterians* or Congregationals; and yet more, whether any one of them hath so much as hinted, that they must be made Episcopalians, as a Step towards

* See *Deacke's Vindication or Address*, p. 31, 32. † p. 119, &c.
making

making the Heathens around them Christians. At least, the Bishop of St. *David's*, whom alone the Doctor hath quoted, intimates no such Thing. And till he produces some Authority for the Assertion, he must be understood to put this Plea into our Mouths, only as an Opportunity, partly of introducing his Wit, about sending to convert the *Scotch*, the *Genevans*, and the Man in the Moon, of which I leave him without Envy in full Possession; partly of suggesting in Scripture Language, that our Missionaries, *entering into the New England Sheepfold* under this *indirect* Pretence, *are Thieves and Robbers*. But then he is careful to subjoin immediately, that *he doth not mean to call them by these opprobrious Names, or to give them any personal Affront* *. Good Man, who can suspect him of it?

In all that I have hitherto said, I am far from intending to affirm, that the Society hath not laid out in the *Massachusetts* and *Connecticut* too large a Proportion of the Money put into their Hands, considering the Necessities of other Provinces. They have a discretionary Power within the Bounds of their Trust; and whilst they confine themselves to those Bounds, the Money which they receive is altogether at their free Disposal, and so far *their* own; however, the Doctor is pleased to cavil at that Expression †, when used very harmlessly by Mr. *Apthorp*. But still they ought to use their Power judiciously, and in that they may have failed. For what Society of Men hath not? Even the Doctor's two blameless Societies ‡ might possibly exhibit some Tincture of human Frailty, if they did not warily keep their Transactions unpublished, whilst those of ours lie open to all the World. Pressing Solicitors are always likelier to prevail, especially if they will contribute freely to the Under-

* Pag. 123. † p. 116—118. ‡ p. 101, 134.

taking for which they are Suitors, than those who are less earnest though better able. And such the *New England* Episcopalians have been, compared with the Inhabitants of other Colonies. When the earlier Applications were made by them, it could not be foreseen whether more would follow. So one Mission was settled after another, till they became insensibly numerous; and when many Requests had been granted, it was the harder to refuse others, for which the same Plea could be made. Some Members of the Society approved this Increase, others thought it was going too far. And in Bodies of Men, whose Opinions differ, there must be mutual Condescensions, and Time allowed for one Side to come over into the Sentiments of the other, else they cannot proceed together. But in the last five or six Years, I believe, no new Mission hath been appointed in the *Massachusetts* or *Connecticut*, which had not been promised before, excepting that of *Cambridge*. And now for some Time past, the Society have excused themselves from complying with any Applications from that Quarter. Surely this alone is no inconsiderable Argument, that proselyting those two Districts to Episcopacy hath not been the Point in View.

What is past, as the Doctor observes, *cannot be recalled*. But if Mistakes have happened, they may be avoided for the future, and the Society *is not above altering its Measures* *. Doubtless it would have liked, and might have expected, civiler and fairer Treatment, than he hath vouchsafed so give it. But however, *fas est & ab hoste doceri*. It cannot desert and abandon the Congregations which it hath taken under its Protection, unless they should become either too rich to need its Assistance, or too inconsiderable to deserve it. But more Care may be used to know, when either of these Things

falls out. All Forwardness in Missionaries to molest Persons of other Persuasions, and all Encouragement of Parties and Factions in Order to serve Ecclesiastical Schemes, may be strictly prohibited, and on reasonable Complaint severely checked. The Eyes of the Society may be turned more attentively to the dark Corners of the Colonies, to the Methods which promise well for the more effectual Instruction of the *Negroes*, and to the Openings for doing Good amongst the *Indians*, which his Majesty's new Acquisitions will probably disclose. A friendly Correspondence may also be carried on between some of the Members of that Body, and some of the *Presbyterian* or Congregational Ministers, whose Dispositions are mild and ingenuous; and thus Animosities and Jealousies may by Degrees be extinguished, of which, I am persuaded, the Society is very desirous.

Therefore I proceed now to the last Part of what I proposed, taking into Consideration the Scheme of appointing Bishops to reside in our *American* Colonies. The Church of *England* is, in its Constitution, episcopal. It is, in some of the Plantations, confessedly the established Church; in the rest are many Congregations adhering to it; and through the late Extension of the *British* Dominions, and the Influence of other Causes, it is likely that there will be more. All Members of every Church are, according to the Principles of Liberty, intitled to every Part of what they conceive to be the Benefits of it, entire and complete, so far as consists with the Welfare of civil Government; yet the Members of our Church in *America* do not thus enjoy its Benefits, having no Protestant Bishop within 3000 Miles of them; a Case, which never had its Parallel before in the Christian World. Therefore it is desired, that two or more Bishops may be appointed for them, to reside where his Majesty shall think

think most convenient; that they may have no Concern in the least with any Persons who do not profess themselves to be of the Church of *England*, but may ordain Ministers for such as do; may confirm their Children, when brought to them at a fit Age for that Purpose, and take such Oversight of the episcopal Clergy, as the Bishop of *London's* Commissaries in those Parts have been empowered to take, and have taken, without Offence. But it is not desired in the least that they should hold Courts to try Matrimonial or Testamentary Causes, or be vested with any Authority, now exercised either by provincial Governors or subordinate Magistrates, or infringe or diminish any Privileges and Liberties enjoyed by any of the Laity, even of our own Communion. This is the real and the only Scheme that hath been planned for Bishops in *America*; and whoever hath heard of any other, hath been misinformed through Mistake or Design. The *American* Dissenters from our Communion, would think it insupportably grievous to have no Ministers but such as received Ordination in *England* or *Ireland*, or to be withheld from the Use of any religious Rite, which they esteemed as highly as we do Confirmation; or to have their Churches destitute of a Superintendency, which they conceived to be of apostolical Institution. I should, in such a Case, be a zealous Advocate for them, as not yet enjoying the full Toleration to which they had a Right. And surely they ought to ask their Consciences very seriously, why they oppose our Application for such Indulgence as they would claim for themselves; and whether indeed such Opposition is not downright Persecution, and that in a Matter merely spiritual, without the Mixture of any temporal Concern.

The Doctor is a great deal too vehement to propose his Objections distinctly, therefore I will endeavour

deavour to do it for him. He saith, *the State of Religion is much better amongst those of his Communion in America, than it is even in England, under the immediate Eye and Documents of the venerable Bishops**; and that, *should any be sent thither, it is to be hoped they will have better Success than the Bishops have hitherto had here*†. Now certainly, the State of Religion here is far from being what we have Cause to wish it were. Whether it be worse than in *New England*, I am unable to pronounce; but supposing it to be so, the Doctor himself saith, that a *Rationale might be given of the Fact, without any Reflection on our Church*‡. And the Question, relative to the present Point, is not, where the State of Religion is best, but whether it will not be better amongst the *American* Episcopalians, if they have Bishops to superintend their Clergy, and do the other Offices belonging to that Function, than if they have none. He calls Church Government by Bishops, *the Yoke of episcopal Bondage*||. And certainly Bondage is a dreadful Evil, and religious the worst of all. But what Yoke of Bondage do either Churchmen or Dissenters suffer in *England*, where Bishops have been so long? All Church Authority was formerly too heavy; but surely the Episcopal now is as moderate as any, and it is proposed to be reduced yet lower in *America*, and Dissenters will be no Way subject to it. He saith, *the Affair of Bishops hath lately been, and probably now is, in Agitation in England; and the Society spare neither Endeavours, Applications, nor Expence, in order to effect their grand Design of episcopizing all New England, as well as the other Colonies*§. Now most of the Colonies were originally episcopal. And I cannot learn, nor I believe will the Doctor affirm, that the Inhabitants of any of them, be they

* Pag. 39. † p. 40. ‡ p. 39. || p. 146. § p. 89.

of what Sect they will, groan under that Burthen, or have Reason to do so. The Imagination of a Design to episcopize the rest, I have shewn to be altogether groundless. But further, they may be episcopized without sending Bishops amongst them; and Bishops may be sent amongst them, without any Intention of episcopizing them.

Dean Kennett, confessed to be a worthy Man*, writing to Dr. Colman in 1712, concerning the Society's *Desire to have Bishops settled in the foreign Parts committed to its Care*, saith, as Dr. Mayhew himself quotes him, *I hope your Churches would not be jealous of it* †. Certainly therefore, he did not know any Cause why they should be jealous of it. Archbishop Tennison, who, though a very good Churchman, is allowed to have meant no Harm to any Dissenters any where, left by his Will 1000*l.* to encourage the Appointment of two Bishops, one in the Continent, and another in the Islands of *America*. Bishop Butler, whom the Doctor praises so highly and so justly, was a hearty Friend to this Scheme, and left 500*l.* to the Society. Bishop Benson, whose Christian and Catholick Temper is well known to almost as many as ever heard his Name, bequeathed to it such a Legacy as he was able, *to be added to the Fund for settling Bishops in our Plantations in America*, hoping [these are his own Words] *that a Design, so necessary and unexceptionable, cannot but at last be put in Execution.*

The Doctor professes himself an Enemy to it, because of the narrow, censorious, and bitter Spirit that prevails in too many of the Episcopalians in *America* ‡. But may not he think too ill of their Spirit? I verily believe he doth. Or if he doth not, is there not an equal Share of the same Spirit in too many of the *Presbyterians* and *Congregationalists* there? And are Invectives and Acts of Unkindness

* Pag. 53. † p. 88. ‡ p. 129.

the Way to mend it on either Side ? Or may not the Appointment of proper Bishops, conduce greatly to mend it on the Side of the Episcopalians ? But he fears, that *if this growing Party should get a major Vote in the Houses of Assembly, Tests might be obtained to exclude all but Conformists from Posts of Honour and Emolument, and all Men be taxed for the Support of Bishops and their Underlings; and therefore he cannot think of the Church of England's gaining Ground there to any great Degree, and especially of seeing Bishops fixed among them, without great Reluctance* *. Now this very Passage implies it not to have gained Ground, as yet, to any great Degree: in another, already quoted, he scarcely seems to think it grows at all; and in a third, though he falsely supposes the Promotion of it to be a *favourite Point*, pursued at a vast Expence, he still *hopes in God it will never be carried* †. The Likelihood therefore of its obtaining a Majority, is by no Means considerable. Nor if it were, would excluding Bishops be any mighty Guard against it. So that either the Admission of them will be very safe, or the Doctor must think of more vigorous Measures than have hitherto been used, to prevent the Increase of this malignant Faction. But supposing the Episcopalians were the Majority there, why should a Test Law follow ? Is there any such Law in the Episcopalian Colonies ? Or even though there were, can it be imagined that if a prevailing Party in *New England* were wild enough to propose, his Majesty would ever be advised to pass one for that Country ? The Terror of being taxed for Bishops and their Underlings, as he civilly calls the Body of the Clergy, is yet more chimerical than the former; as an Act for that Purpose would affect a much greater Number of Persons, and in a still tenderer Point. Tithes are paid in *England* to the Clergy by Virtue of Grants, which laid that Burthen upon

Estates many Ages before the present Possessors enjoyed them. But could an Act of Parliament be obtained now to impose a Tax never known before, of this or the like Nature, on this whole Nation, Dissenters not excepted, for the Maintenance of an ecclesiastical Hierarchy? No body will pretend it could. And with what Modesty then can the Doctor suggest, that such a Thing might be feared in *New England*? Besides, would it have been a good Reason at the Revolution, for debarring the Dissenters from the full Exercise of their Church Government and Worship, that, if they obtained it, they might perhaps increase till they got a *major Vote* in both Houses, and then might enact no Mortal knows what?

But indeed the poor Man's Fears, if you will believe him, run to vastly further Lengths yet. He images already himself and his Brethren driven to the last Extremities by these savage Episcopalians, and vents his Lamentations in such moving Strains, that I must transcribe them; for they are the finest Flight of Oratory in his whole Book, though it is adorned with many. “ Will they never let us rest
 “ in Peace, except *where all the Weary are at Rest*?
 “ Is it not enough that they persecuted us out of
 “ the old World? Will they pursue us into the
 “ new, to convert us here?—What other new
 “ World remains as a Sanctuary for us from their
 “ Oppressions, in Case of Need? Where is the *Co-*
 “ *lumbus* to explore one for, and pilot us to it, be-
 “ fore we are consumed by the Flames, or deluged
 “ in a Flood of Episcopacy? For my own Part,
 “ I can hardly ever think of our being pursued
 “ thus from World to World, without calling to
 “ mind, though without applying [to be sure]
 “ that Passage in the *Revelation* of St. John: *And*
 “ *to the Woman were given two Wings of a great*
 “ *Eagle, that she might flee into the Wilderness, into*
 “ *her Place, where she is nourished—from the Face*
 “ of

“ of the Serpent. And the Serpent cast out of his
“ Mouth Water, as a Flood, after the Woman, that
“ he might cause her to be carried away of the Flood*.”

Happily, soon after, the Doctor recovers from his Panick into some Degree of Composedness, and saith, *it is not his Design however to dishonour the more moderate and Christian Spirit of the English Bishops since the Revolution, and particularly of this Day, by comparing it to the persecuting Anti-christian Spirit of many Prelates, antecedent to that glorious Æra of British Liberty.* But why then such dismal Apprehensions? why such Outcries? where are the Persecutors? where is the Dragon? All the World must see, the Doctor himself must see, that his Declamation is quite foreign from the Purpose; and on his first Recollection he should have been ashamed of it, and have struck it out. But paternal Tendernefs would not let him destroy so pathetick a Rant on so darling a Subject.

Not only the present Bishops, but the present Age is grown milder in religious Matters. Protestants in general, of all Denominations, in all Countries, but especially in the *British* Dominions, bear with each other far better than they did a Century ago; and the smallest Attempts towards an oppressive Enlargement of spiritual Power, would immediately be crushed with Indignation by our Legislature. The Dissenters here know it well; those abroad can hardly fail to know it; and so far as human Foresight can reach, both the Moderation of the Clergy, and the Watchfulness of the Laity over them, are much more likely to increase than diminish. But above all, a Bishop in *New England* would find abundant Reason to be cautious of exerting himself too far; and very thankful, if with all his Caution he could live in any tolerable Degree of Peace. Therefore the Doctor would not need to be at all anxious for the Liberty of his

dear Country, though one were to be placed there. But to make him perfectly easy, he may be assured, that this neither is, nor ever was; intended or desired; which must certainly be admitted as another Proof still, that episcopizing that Province hath not been *the favourite Scheme*, nor indeed any Scheme, of the Society. During the Course of more than fifty Years, that sending Bishops to *America* hath been in Agitation, I believe no single Person, there or here, hath once named or thought of *New England* as a proper Place for the Residence of one; but Episcopal Colonies have always been proposed. And this the Doctor might so easily know, that one cannot help thinking he must know it. But then alas, if he had owned it, what would have become, not only of his pompous Harangue already mentioned, but of his ingenious Suppositions, that Mr. *Apthorp* was *right-reverently inclined**, and that a certain *superb Edifice*, near *Harvard College*, was even from the Foundation designed for the Palace of one of the humble Successors of the Apostles †? So much Wit and Archness, how greatly soever the Doctor abounds in it, would have been too great a Sacrifice to make to dull Truth and Fact.

We confess indeed, that we cannot perceive why the *Presbyterians* and *Congregationalists* in *New England*, might not as safely breathe the same Air with a Bishop, as their Brethren in *Old England* do. However, we are unwilling to disquiet any of them, by importing and settling amongst them a Creature, which it seems they some of them account to be so noxious. Only we hope, that his occasionally travelling through the Country cannot infect it very dangerously. *Moravian* Bishops are authorized by Law to live, and act as such, where they will in our Plantations. Popish Bishops reside here, and go about to exercise every Part of their Function, without Offence and without Observation. Dis-

sending Ministers reside here, and hold their Meetings for Ordinations, and whatever Purposes they think fit; and these Assemblies give us no Umbrage. What we desire with respect to *New England*, is much less: that a Bishop may, not reside there, but resort thither from time to time, to officiate amongst those of our own Communion. His constant Abode will be in whatever Province is willing to receive him, with his Majesty's Approbation: who will certainly, for Reasons of every Kind, send such Persons in this Character, as are least likely to cause Uneasiness. Surely the Doctor and his Friends cannot thwart a Scheme of this Nature, and call themselves Patrons of religious Liberty.

It is possible, though it is strange, that when he wrote his *Observations*, he might misunderstand the Society's Intention, both in sending Missionaries to *New England* and desiring *American* Bishops. I hope it is now sufficiently cleared up; and if he is still dissatisfied, I intreat him to consider, for all Men ought, *what Manner of Spirit he is of* *. He hath very good Abilities, and a Zeal that would be highly commendable, if it were duly tempered with Charity. But he seems to have naturally a most vehement Spirit, and to have imbibed, perhaps in his early Days, equally vehement Prepossessions against the very Name of Bishops, and every Thing connected with them. I am sensible that these Things plead in his Excuse: for they have often hurried Men, who on the whole meant well, not only into great Unfairness of arguing, but far worse Faults. And though I have made use of some Freedom in setting forth his Mistakes and Partialities, yet if such Treatment, as he hath given Mr. *Apthorp*, was designed for *the benevolent End of shewing him to himself* †, surely my Treatment of Him will not be imputed to any unkindness

* *Luke ix. 55.* † *Pag. 145.*

Motive. If he amends upon Admonition, he will deserve much Respect; if not, much Pity.

But however he may take what I have written, I hope others, particularly the Dissenters, both *English* and *American*, as many as happen to see it, will consider it calmly: and neither indulge Fears without Foundation, nor affect Fears which they have not, in order to hinder their episcopal Brethren from enjoying what they have a Right to. Our Inclination is to live in Friendship with all the Protestant Churches. We assist and protect those on the Continent of *Europe* as well as we are able. We shew our Regard to that of *Scotland* as often as we have an Opportunity, and believe the Members of it are sensible that we do. To those who differ from us in this Part of the Kingdom, we neither attempt nor wish any Injury. And we shall gladly give Proofs to every Denomination of Christians in our Colonies, that we are Friends to a Toleration even of the most Intolerant, as far as it is safe; and willing that all Mankind should possess all the Advantages, religious and civil, which they can demand either in Law or Reason. But with those, who approach nearer to us in Purity of Faith and brotherly Love, we are desirous to cultivate a freer Communication, passing over all former Disgusts, as we beg that they would. If we give them any seeming Cause of Complaint, we hope they will signify it in the most amicable Manner. If they publish it, we hope they will preserve Fairness and Temper. If they fail in either, we must bear it with Patience, but be excused from replying. If any Writers on our Side have been less cool, or less civil, than they ought and designed to have been, we are sorry for it, and exhort them to change their Stile, if they write again. For it is the Duty of all Men, how much soever they differ in Opinion, to agree in mutual good Will and kind Behaviour.



